

3.  
HERE FOLLO-  
weth a Compendious  
*Regiment, or Diet*<sup>609</sup>

tarie of Health.

Made in Mount Pyllor:

Compyled by Andrewe  
Boord, of Physick  
Doctor.



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THE

SHIRK HORN

and other Compositions

By

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# THE TABLE.

**T**HE first Chapter doth shew where a man should cytuate or set his mansion place, or house for the helth of his body.

¶ The secōd chapter doth shew a man how he should build his house, and that the prospect be good for the conseruation of health.

¶ The third chapter doth shew a man to build his house in a pure and fresh ayre, for to lengthen his life.

¶ The fourth Chapter doth shew vnder what maner, a man should build his house or mansion, eschewing thinges that should shorten the lyfe.

¶ The fift chapter, doth shew how a man shold order his house, concerning the implemenes, to comforte the spirites of man.

¶ The sixte chapter doth shew a man howe he should order his house and housholde, to lyue in quietnesse.

¶ The seuenth chapter doth shew how the head of the house, or a housholder should excercise himselfe, for the helth of his soule and body.

¶ The eyght Chapter doth shewe, how a man should order himselfe in sleeping and wache, and in his apparell wearing.

¶ The ninth Chapter doth shewe that repletion or surfeting, doth much harme to nature

## The Table.

and that abstinence is the chiefest medison, of all medisons.

¶ The .x. chapter, treteth of al maner of drinks. As of water, of wyne, of ale, of beere, of Cyder, of Meade, of Metheglyn, and of Whay. &c.

¶ The .xi. Chapter treateth of bread.

¶ The .xii. Chapter treateth of Potage, of Sew, of Stewpots, of Grewell, of Firmentie, of Pease Potage, of Almonde mylke, of Ryce potage, of Caudelles, of Cullesles, of Ale brues, of honny Soppes, and of al other maner of brothes.

¶ The .xiii. Chapter treateth of white meate, as of Egges, Butter, Cheese, Milke, Creame, posets, and of Almond butter, and of Beane butter.

¶ The .xiiii. Chapter treateth of fyshe.

¶ The .xv. Chapter treateth of wylde foule, and tame foule, and Byrdes.

¶ The .xvi. Chapter treateth of fleshe, wylde and domesticall.

¶ The .xvii. Chapter treateth of particuler thinges, of fyshe and fleshe.

¶ The .xviii. Chapter treateth of rostmeate, of fryed meate, of soden or boyled meate, of broyled meate, of baked meate.

¶ The .xix. Chapter treateth of Rootes.

¶ The .xx. Chapter treateth of certayne vsual hearbes.

¶ The .xxi. Chapter treateth of fruites.

¶ The

## The Table.

- ¶ The. xxxii. Chapter treateth of spyces.
- ¶ The. xxxiii. Chapter sheweth a dyet for Sanguine men.
- ¶ The. xxxiiii. Chapter, sheweth a diet for Flumaticke men.
- ¶ The. xxxv. Chapter sheweth a dyet for colrick men.
- ¶ The. xxxvi. Chapter doth shewe a dyet for Melancolick men.
- ¶ The. xxxvii. Chapter treateth of a dyet and of an order to be vsed in the pestiferous time of the pestilence, and the sweating sicknesse.
- ¶ The. xxxviii. chapter treteth of a diet for them the which be in an Ague or a Feuer.
- ¶ The. xxxix. Chapter treateth of a dyet for them the which haue the Iliack or the collicke and the stone.
- ¶ The. xxx. Chapter treteth of a dyet for them the which haue any of the kind of the gowtes.
- ¶ The. xxxi. chapter treteth of a dyet for them the which haue any of the kinds of the lepored
- ¶ The. xxxii. Chapter, treateth of a dyet for them the which haue any of the kindes of the falling sicknesse.
- ¶ The. xxxiii. Chapter treateth of a dyet for them, the whiche haue any payne in their head.

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¶ The. xxxiiii. Chapter treateth of a dyet for them the which be in a consumption.

¶ The. xxxv. Chapter treateth of a dyet for them the which be a smaticke men, being shorte wynded or lacking breath.

¶ The. xxxvi. Chapter doth shew a dyet for them the which haue the Palsey.

¶ The. xxxvii. Chapter doth shew an order and a diet for them the which be mad, and out of their wit.

¶ The. xxxviii. Chapter treateth of a dyet for them the which haue any of the kynde of the Idropsy.

¶ The. xxxix. Chapter treateth of a generall dyet for all maner of men and women, beeing sicke or whole.

¶ The. xl. Chapter doeth shewe an order or a fashion, how a sicke man should be ordered in his sicknesse. And howe a sick man should be vsed that is likely to dye.

¶ The ende of the Table.

¶ Here



HERE FOLLO-  
weth the Dyetary  
of Health.

**T**he fyrst Chapter, doeth shew  
where a man should cytuate  
or set his mansyon place  
or house, for the  
health of his  
body.

**W**hat man of Honour, or  
worshyp, or other estate,  
the which doth pretende  
to buylde a house, or anye  
mansion place to inhabite  
hymselfe: Or else doth pretende to al-  
ter his house, or to alter olde buylding  
into cominodious & pleasant buylding  
not onely for hys owne proper com-  
moditie,

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moditie, wealth and health. But also  
for other men, the which will resorte  
to him having also a respecte to hys  
posterity. Fyyste, it is necessary and  
expedient for him to take heede what  
counsaile God did give to Abraham,  
and after that to take heede what coun-  
saile God did give to Moyles. And  
to the children of Israel, as it appea-  
red in the .xij. Chapter of Exodi. And  
the .xx. Chapter of Numery. And the  
vi. Chapter of Deuteronomis. And also  
in the booke of Levites, saying fyist to  
Abraham. Go thou forth of thy coun-  
tre and from thy kynred, or natyon.  
And come thou into the countrey  
the which I wil shew to thee, a coun-  
tre abounding or plentyfull of mylke  
and honney. Here is to be noted that  
where there is plenty of mylke, there  
is plenty of pasture, and no scarcitie  
of water. And where there is plenty  
of honney, there is no scarcitie but plen-  
tyfulnesse of woodds, for there be moe  
Bees



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Bees in woods, and so consequently  
abundaunce of honey. Then there be  
Bees, or honey, or waxe in the hives,  
in Gardens or Orcharde. Whereto  
it appeareth that who so euer that  
will build a mansyon place or a house,  
hee muste cytuate and sette it there  
where he must be sure to haue both  
water and woode. Excepte for plea-  
sure, he will bulde a house in or by  
some citty or greate towne, the which  
be not destitute of such commodities.  
But he the which will dwell at plea-  
sure and for profite and health of hys  
body, he must dwell at elbowe roome,  
hauing water and woode annexed to  
his place or house, for if he bee des-  
tituted of any of the principalles, that  
is to say. fyre of water for to washe  
and to dryng, to bake and to brew, and  
diuers other causes, speciallye  
for perill the whiche mighte fall by  
fyre, it were a greate discommodious  
thing. And better it were to lacke  
woode,

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woode, than to lacke water, the premisses considered. Althoughe that woode is a necessary thing, not onely for felowell, but also for other vrgent causes, specyally concerning buylding and reperation.

**T**he second Chapter, doth shewe a man how he should buyld his house or mansyon, that the prospect be fayre and good, for the conseruation of health.

**A**fter that a manne hath chosen a conuenient soyle and place, according to his minde & purpose, to buylde hys house or mansyon on. He muste haue a forecasse in his minde, that the prospecte to and fro the place, be pleasure, fayre, and good to the eye, to beholde the wooddes, the waters, the feldes, the vales, the hylles, and the playne ground. And that every thing

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thing be descent and fayre to the eye,  
not onely within the precinct of the  
place appoynted, to buylde a mansyon  
or a house, to see the commoditie a-  
bout it, but also it maye be placable to  
the eyes of al men to see, and to behold  
when they be a good dystance of from  
the place, that it doeth stande com-  
modiouslye. For the commodious  
buylding of a place, doeth not onely  
satisfie the mynde of the inhabitour,  
but also it doeth comfort, and reioy-  
seth a mannes hart to see it: specyally  
the pulcrous prospect. For my concept  
is such, that I had rather not to buylde  
a mansyon or a house, than to buyld  
one without a good prospecte in it, to  
it, and from it. For and the eye be  
not satisfied, the minde cannot be  
contented. And the minde cannot be  
contented, the hart cannot be pleased;  
If the hearte and minde be not plea-  
sed, nature doeth abhorre. And if na-  
ture doe abhorre, mortification of the  
bytall

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by tall, and anymall, and spirituall  
powers doe consequently followe.

**T**he thirde Chapter doeth shewe a  
man to build his house in a pure  
and a freshe ayre to leng-  
then his life.

**T**here is nothing, excepte popson  
that doth putrefye, or doeth cor-  
rupte the blood of man. And also  
doth mortify the spirites of man, as  
doth a corrupt and a contagious ayre.  
For Galen terapeuticus nono sayeth,  
whether he will or will not, we muste  
graunt to euery man ayre, for with-  
out the ayre no man can liue. The  
ayre cannot be so cleane and pure con-  
sidering it doth close, and doth com-  
passe vs round aboute, and we doe re-  
ceiue it into vs, we cannot be with-  
out it for we liue by it, as the fische  
lyueth by the water. Good ayre there-  
fore is to be praysed. For if the ayre  
be

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be freshe, pure, and cleane about the mansyon or house, it doeth conserue the life of man, it doth comforte the brayne, and the powers, naturall, aynmall, and spirituall, ingendringe and making good blood, in the which consysteth the lyfe of man. And contraryly euell and corrupte ayres, doeth infecte the blood, and doeth ingender manye corrupte humoures, and doeth putrifye the brayne, and doeth corrupt the hearte, and therefore it doeth breede many dysleases, and infyrmities, thorough the which mannes life is abreuiated, and shortened. Manye thinges doeth infecte, putrify and corrupteth the ayre. The fyrst is the influence of sundry startes and standing waters, stinking mystes, and marshes. Carpen lying long about the ground. Suche people in a smale roome, lying vncleane, and being fylthy and fluttishe. wherfore eh that doeth pretende to builde  
his

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his mansyon or house, he must prouide that he doe not situate his house, nigh to any marke or moorish grounde.

And that there be not nigh to the place stynking and putrified standynge waters, peoles, poudes, nor meeres, but at least wise that such waters doe stande vpon a stony or a grauell grounde mixte with claye, and that some freshe sprynge haue a recourse to nourishe and to refreshe the sayde standinge waters. Also there must be circumspection had that there be not aboute the house or mansyon, no stynking dyches, gutters, nor canelles, nor corrupt dungbylles, nor synkes except they be ofte and diuers tymes mundified and made cleane.

Sweeping of houses and chambers, ought not to be done as long as anye man is within the p[re]cincte of the house, for the dust doth putrify the ayre maketh it dence.

Also nigh to the place, let neyther  
hempe



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hempe nor flaxe be watered, & beware  
of the snuffe of candelles, and of the  
sauoure of apples, for these thinges be  
contagious and infectiue. Also misty  
and cloudy dayes, impetuous and ve-  
hement winds, troubleous and vape-  
rous wether is not good to labor in it,  
to open the powers, to lette in infectu-  
ous ayre. Furthermore beware of pis-  
sing in draughtes, and permit no com-  
mon pissing place be aboute the house  
or mansion, and let the common house  
of easement be ouer some water, or else  
elongated from the house. And be-  
ware of emptying of pisse pottes, and  
pissing in chimneys, so that all euell  
and contagious ayres maye bee expel-  
led, and cleane ayre kept vniutrified.  
And of all thinges, let the butterye,  
the celler, the kitchen, the larder house  
with all other houses of offices, be  
kept cleane, that there be no fylth in  
them but good and odiferous sauou-  
res. And to expell and expulse all cor-  
rupt

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rupt and contagious ayre, looke in the  
xxvij. Chapter of this booke.

**The.iiii. Chapter**, doth shewe  
vnder what maner and fashyon a man  
shoulde buylde his house or man-  
syon, in eschewing thinges  
the which shoulde shor-  
ten the lyfe of  
man.



When a man doeth begyn  
to buylde hys house or  
mansyon place, hee must  
prouyde ( sayeth Iesus  
Christe ) before that hee  
begin to builde for all thinges necessa-  
ry for the perfoimation of it, least that  
when he hath made his foundation,  
and cannot fynishe his worke that he  
hath begon, every man will derpde  
him, saying.

This man did begin to builde, but  
hee cannot finishe or make an ende  
of

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of his purpose, for a man muste consider the expence, before he doe begin to buyld. For there goeth to buylding many a nayle, many pinnes, many lathes, and many tyles, or sclates, or strawes. Beside other greater charges, as tymber, boordes, lyme, sande, stones, or brick, besyde the workmanship and the Implements. But a man the which is provided or hath in store to accomplishe his purpose, and hath chosen a good soyle and place to cytuate hys house or mansyon, and that the prospect be good. And that the ayre be pure, friske and cleane. Then he that will builde, let him make his foundacyon vpon a grauell ground, myxt with clay, or else let hym builde vpon a roche of stone, or else vppon an hyll or an hylles syde. And order and edify the house, so that the principall and chiefe prospectes maye be East, and west, specially Northeast, Southeast, and Southwest, for the

B. I.                      meridiall

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meridiall wynde, of all windes is the  
moste worste, for the South wynde  
doth corrupt and doth make euell va-  
pours. The East winde is temperate,  
friske and fragrant, the west wynde  
mutable, the North winde purgeth  
euill vapours, wherefoze better it  
is of the two worste that the wynde-  
dowes doe open playne North, than  
playne South. Although that Iere-  
my sayeth, from the North dependeth  
all euil: And also it is wrytten in Can-  
tica Cant icorum. Ryse vp Northwind  
and come thou Southwynde, and  
perfect my garden. Make the hall vnder  
such a fashion, that the Parlour  
be annexed to the head of the hall. And  
the buttery and pantry be at the lower  
ende of the Hall, the seller vnder the  
pantry, set somewhat a base, the  
kitchin set a base from the Buttery  
and pantre, comming with an entyre  
by the wall of the buttery, the pastre  
house and the larder house annexed to  
the

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the kitchin. Then deuide the lodgings by the Circuite of the quadriuall courte, and let the gate house be opposite or agaynste the Hall Dore ( not directly ) but the Hall Dore standing a base & the gatehouse in the middle of y<sup>e</sup> fronte entring into the place : let the preiuy chāber, be anered to y<sup>e</sup> great chāber of estate, with other chābers necessary for the building, so that many of the chambers maye haue a prospecte into the Chappell . If there be an vtter courte made, make it quadriuall, wit<sup>h</sup> houses of easementes, and but one stable for horses of pleasure, & see no fulth nor donge be within the court, nor cast at tye back syde, but the dong to be caried far from the mansion . Also the stables and y<sup>e</sup> slaughter house a Dayry if any be kept should be elongated the space of a quarter of a myle from the place . And also the bakehouse and brewhouse shoulde be a distaunce from the place and from other

B.ij. building

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building when all the mansyon is edified and built: If there be a mote made aboute it, there shoulde some freshe spring come to it, and dyuers tymes the mote oughte to be scoured and kept cleane from mud, & weedes. And in no wise let not the fylth of the Kitchin descend into the mote. Furthermore it is a commodiyouſ and a pleasaunt thing to a mansyon to haue an orchard of sundry fruites.

But it is more commodiouse to haue a fayre Garden repleted with hearbes of Aromatick and redolent sauoures.

In the Garden may be a poole or two for fyshe, if the pooles be cleane kepte.

Also a parke repleted with Deere and Conyes, is a necessary and a pleasaunte thing to be annexed to a mansyon.

A doue house also is a necessary thing about a mansyon place. And among other thinges a payre of Buttes is a decent thing about a mansyon, and other while, for a great man necessary

eye



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eye it is to passe his tyme wyth boules  
in an Alley, when all this is fynished,  
and the mansyon replenished with  
Implementes, there muste be a  
fyre kepte continually for a space, to  
dye by the contagious moysters of  
the walles and the sauour of the lyme  
and sande. And after that a man may  
lye and dwell in the sayde mansyon,  
without taking any inconuenience of  
sicknesse.

**C**he. v. Chapter doth shewe how a  
man shoulde order his house con-  
cerning the Implementes  
to comfort the spyrtes  
of man.

**W**hen a man hath builded  
his mansion, and hath his  
houses necessary about  
his place, if he haue not  
household stuffe, or Im-  
plements the which be needefull. But  
must borrow of his neighbour.

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He than is put to a shyfte and to greate afterdeale, for these men the which doe buye in a Bottle and bake in a wallet, it will bee long or he can buy Jack and sallet. Yet every thing muste have a beginning, and every man muste doe after is possessions or abylyty. This notwithstanding, better it is not to set by a housholde or hospytalyty, than to set by householde lacking the performation on it. As now to come for malte, and by and by for Salte: Nowe to sende for bread, and by and by to sende for a Sheepes head: And now to sende for this and now to send for that, and by and by he doth send he cannot tell for what.

Such thinges is no provision, but it is a great abusion. Thus a man shall leese his thrifte, and be put to a shyfte. His goods shall neuer increase and he shall not be in reste nor peace. But ever in carke and care, for hys purse will ever be bare. Wherefore I

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Doe counsaile every man: to prouide  
for himselfe as soone as he can. For if  
of Implementes he be destituted, men  
will call him lightwitted. To set vp a  
grete house, & is not able to keepe man  
nor mouse. Wherefore let every man  
looke or he leape, for many cornes  
maketh a great heape.

**T**he. vi. Chapter doeth shew howe  
a man should order his house  
and household, and to  
liue quietly.

**W**ho soeuer hee bee that  
will keepe an house, he  
must order the expen-  
ses of his house, ac-  
cording to the rente of  
his landes. And if he  
haue no landes, he must order his house  
after his lurre, winning, or gaynes.  
For hee that will spende more in his  
house, than the rente of his landes,

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or his gaynes doth attayne to , hee shall fall to pouerty, and necessity will bryge, cause, and compell him , to sell his lande, or to waste his stock , as it is dayly seene by experience of many men. wherefore they the which will eschew such prodigality, and inconuenience, must deuide his rentes, porcyon and expences, whereby he doth liue into thre equall porcions or partes. The firste parte must serue to provide for meate and drinke , and also other necessary thinges for the sustentation of the houlsholde. The seconde porcyon or parte, must be reserued for apparell not onely for a mans owne selfe : But for all his houlsholde , and for seruantes wages , deductyng somewhat of this porcion in almes Deedes to poore neighbours, and poore people , fulfilling other of the seuen workes of mercy. The thirde porcyon or parte, muste be reserued for vygente causes in time of neede, as in sicknesse  
repara-

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reparation of houses, with many other cotidial expenses, besides rewardes and the charges of mans last end, if a man do errede this order, he may soone fall in dette, the which is a dangerous thing manye wayes, besyde the bringing a man to trouble. And he that is ones behinde hande, and in trouble, he cannot be in quietnesse of minde, the which doeth perturb the heart, and so consequently doth shorten a mans life.

Wherefore there is no wise man but will eschew this inconuenience. And will cast before what shall followe after. And in no wise to set vp a household, before hee hath made prouision to keepe a house: For if a man shal buy euery thing that belongeth to the keeping of a house with his peny, it will bee long or he be riche, and long or that he can keepe a good house.

But he is wise in my conceyte that will haue or he doe set vp his household

two

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two or three yeares rent in his coffe :  
And if hee haue no landes, than he  
must provide for necessary thinges, or  
that hee begin houlholde, lesse he re-  
pent himselfe after thorow the which,  
he doth fall into pensifui nesse, and af-  
ter that into sicknesse, and diseases, ly-  
uing not quietly, wherby he shall abze-  
myate his life.

**¶** The. vii. Chapter doeth shew howe  
the heade of a house, or a house-  
holder should exercise him  
self, for the health of his  
soule and body.

**A**fter that a man hath prouyded all  
thinges necessary for his house,  
and for his household, expedient it is  
for him to knowe, howe he should  
exercise him selfe both bodily and  
ghostlye: for there is no catholicke  
or christen man liuing, but he is bound  
in conscience to be more ex: cumspec-  
ter



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ter about the wealth of his soule, than  
the health of his body.

Our sauoure Iesus Christe sayeth,  
what shall it profite to man if he get  
all the world, & leese himselfe, & bring  
himselfe to a Detriment. Wherefore  
it appeareth that a mā ought to be cir-  
cumpect for the helth & wealth of his  
soule, for he is bound so to liue, that  
nighte & day & at all houres he should  
be redy. Than whan he is called for to  
departe out of this world, he shoulde  
not feare to dye, saying these wordes,  
with S. Ambrose. I feare not to dye,  
bycause we haue a good God. When  
a man hath provided for his soule and  
hath subdued sensuallity, and that  
he hath broughte himselfe in a trade  
or a vslage of a ghostelye or a Ca-  
tholicke lyuing, in obseruing the  
commaundementes of God. Than he  
must study to rule & to gouerne them,  
the which be in his houlholde or vnder  
his custody or domynion, to see  
that


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that they be not ydle. For King Hen-  
rye the eight said whan he was yong,  
ydlenes is chiefe masters of vices all.  
And also the head of a house must o-  
uer see that they which be vnder his  
tuition serue God the holpe dayes as  
dyligently, yea, and more dilligentlier  
than to doe their woozke the feryall  
dayes, refrayning them from vyce  
and sinne, compelling them to obserue  
the commaundementes of God, specy-  
ally to punishe sweaters, for in all the  
world, there is not such odyble swea-  
ring as is vsed in England, special-  
ly amongst youth and children, which  
is a detestable thing to heare it, and  
no man doeth goe about to punishe it.  
Such thinges reformed, than maye  
an housholder be glad, not ceasing to  
instruct them the which be ignorant,  
but also he must continue in shewing  
good example of lyuing, than maye  
he reioyce in God and be mery, the  
which myzth and reioysing, doe leng-  
then

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then a mannes lyfe and doeth expell  
sicknesse.

**C**The.viii. Chapter doth shew how  
a man should order himselfe in  
sleepe and watch, and in  
wearing his  
apparell.

 **W**han a man hath exercy-  
cled him selfe in the  
daye time, as is rehear-  
sed, he may sleepe sound-  
lye and surely in God,  
what chaunce soeuer  
doe fortune in the night. Moderate  
sleepe is most prayled, for it doth make  
perfect Digestyon, it doth nourish the  
blood, and doeth qualify the heate of  
the liuer, it doeth acuate, quicken, and  
refreseth the memory, it doth restore  
nature, and doeth quiet all the hu-  
mours and pulses in man, and doth  
anymate and doth comforte all the  
naturall

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naturall and animall and spirituall  
powers of man. and such moderate  
sleepe is acceptable in the sight of God,  
the premisses in the aforesayde chap-  
ter obserued and kepte: And contrari-  
ly, immoderate sleepe and sluggishnes  
doth humecte and maketh lighte the  
brayne it doth ingender reidme and  
Impostumes, it is euill for the palsy,  
whether it be vniuersall or particu-  
ler, it is euill for the falling sick-  
nesses, called Epilencia, Analencia,  
and cathalencia, appolesia, soda, with  
all other infirmities in the heade, for  
it induceth and causeth obliuiousnesse  
for it doth doeth hynder and let much  
the memozye and the quicknesse of  
wytte. And shortly to conclude it, doth  
perturbe the naturall, and anymall,  
and spirituall powers of man. And  
specially it doeth instigate and leade  
a man to sinne, and doeth induce and  
inferre breuity of life, and det. stablye  
it displeaseth God. Oure Lorde Iesu  
Christ

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Christ did not onely bid or commaund  
hys Discyples to watche, but dyd a-  
nimate them and all other so to doe,  
saying: I saye not onely to you watch  
but to all men I saye watche, and  
to Deceter he sayd, mightest not thou  
one houre watche with me. Although  
these holy Scriptures wyth many o-  
ther mo, the which I might alle g-  
for mee, although they be not great-  
lye referred to this sence, yet it maye  
stand here with my purpose and mat-  
ter without reprehension. These mat-  
ters here nede not greatly to be reher-  
sed, wherfore I do returne to my pur-  
pose, & doe say that the moderation of  
 sleepe, should be measured according  
to the naturall complexion of man,  
and in any wise to haue a respecte to  
the strength and the debility to age  
and youth, and to sicknesse and health  
of man. I wyll, as concerning the na-  
turall complexion of man. San-  
guine and collock men seuen howres  
of

### The Dietary of Health.

of sleepe is sufficient for them. And now considering the imbecillity and weakenes of nature, a flumaticke man may sleepe .ix. houres or more. Melancholick men maye take their pleasure, for they be the receptacle and the dregges of al the other humoures. Secundarily youth and age would haue temperaunce in sleeping.

Thirldy strength may suffer a bronte, in watche, the which debility and weakenesse cannot, as I wil shew by a famillier example. There were two men sate at the Dice together a daye and a night and more, the weake man sayd to him, I can play no longer. The strong man sayd to him. I ye on thee bench whistler, wilt thou start away now. The weake man to satisfie the strong mans mind, appetite, and Desire, playeth with his fellow, thorow the which he doeth kill himselfe. The strong man doeth him selfe little pleasure, all thinges considered

the



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the which I doe passe ouer. wherefore  
I will returne to the sick man, whi-  
che may sleepe at all times when that  
he may get it, but if he may sleepe at  
any time beste, it is for him to refrayne  
from sleepe in the daye, and to take  
his naturall rest at night, when all  
thinges is or should be at rest & peace,  
but he must doe as his infirmity wyll  
permit and suffer. whole men of  
what age or complection soeuer they  
be of, should take their naturall rest  
and sleepe in the righte, and to eschew  
meridiall sleepe. But and neede shall  
compell a man to sleepe after his meat  
let him make a pause, and then let  
him stand and leane and slepe against  
a cubbord, or else let him sit vprighte  
in a chayre and sleepe. Sleeping after  
a full stomack doeth ingender dyuers  
infirmities, it doth hurte the Splene,  
it relaxeth the sinewes, it doth ingen-  
der the dropsies and the goote, and  
doth make a man looke euill coloured.

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Be ware of veneryous actes before  
the fyrst sleepe, and specially be ware  
of such thinges after dynner, or after  
a full stomacke, for it doeth ingender  
the crampe and the govote, and other  
dyspleasures. To bedwarde be you  
mery, or haue a mery companie about  
you, so that to bedwarde no anger,  
nor heauynes, sorow nor pensyfulnesse  
doe trouble or disquyet you. To bed-  
warde, and also in the mornynge vse  
to haue a fyre in your chamber to waft  
and consume the euill vapoures with-  
in the chamber, for the breath of man  
may putrify the aire within the cham-  
ber: ¶ Doe aduertise you not to stande  
nor to sytte by the fyre, but stande or  
sit a good way of from the fyre, taking  
the flavour of it, for fyre doeth aryfie  
and doeth drye bp a mannes bloude,  
and doth make sterke the sinewes and  
iointes of man. In the nyghte let the  
wyndowes of your house, speciallve  
of your chamber be closed. no han you  
be

## The Dictary of Health.

be in your bedde, lye a little whyle on your left syde, and sleepe on your right side. And whan you doe wake of your fyrst sleepe, make water, if you feele your bladder charged, & than sleepe on the left syde, and looke as oft as you doe wake, so oft turne your selfe in the bedde from one syde to the other. To sleepe grouelling vppon the stomacke and belly is not good, onelesse the stomacke be slowe and of yll dygestion, but better it is to laye your hande, or your bedfellowes hand ouer your stomacke, than to lye grouellyng. To sleepe on the back vpright, is vtterly to be abhorred, when that you do slepe let not your neck, neyther your shoulders, neither your hands nor feete, nor no other place of your bodye lye bare vndiscovered. Sleepe not wth an empty stomacke, nor sleepe not after that you haue eatē meate one houre or two after. In your bed lye wth your heade somwhat highe, leaste that the

C.ij.      meate

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meate which is in your stomacke,  
thorow cruciations, or some other  
cause ascend to the orife of y<sup>e</sup> stomacke.  
Let your nightcap be of scarlet, and  
this I doe aduertise you, to cause to  
be made a good thicke quylte of cot-  
ten or else of pure flockes, or of cleane  
wooll, and let the couering of it be of  
whyte fustian, and laye it on the fe-  
therbed that you doe lye on, and in  
your bed lye not to whote nor to colde,  
but in atemperance. Olde ancient  
Doctors of Physick sayth. viij. houres  
of sleepe in sommer, and. ix. in wynter,  
is sufficient for any man, but I doe  
thynke that sleepe ought to be taken  
as the completion of man is. When  
you doe rise in the morning, rise with  
myrth and remember God. Let your  
hosen be brusshed within and without,  
and flauer the inside of them agaynste  
the fyze, vse linnen sockes, or linnen  
hosen nexte your legges, when you be  
out of your bedde stretch forth your  
leggs

### The Dictary of Health.

legs and armes, & your body, tounge  
and spit and then go to your stoole to  
make your egestion, and exonerate  
your selfe at all tymes, that nature  
would expell. For if you doe make any  
restriction in keeping your egestion,  
or your bryne, or ventositie, it maye  
put you to displeasure, in breeding dy-  
uers infymities. After you haue eua-  
cuated your bodye, and trussed your  
poyntes, keyme your heade oft, and so  
do dyuers times in the day. And wash  
your hands and wrests, your face and  
eyes, and your teeth with cold water,  
and after that you be aparelled, walke  
in your Garden or Parke, a thousand  
pase or two. And than great and noble  
men do vse to go to the Church, and  
thz men that cannot doe so, but must  
apply their businesse, doth serue God  
with some praiers, surreyning thanks  
to hym for hys manyfolde goodnesse,  
with askyng mercye for th. p. effra-  
ces. And before you go to your refection

The Dictary of Hraldi.

on moderately exercise your body with  
some labour, or playing at the tennis,  
or casting a bowle, or passing weights  
or plummetts of leade in your handes,  
or some other thynges to open your  
poores, & to augment naturall heate.  
At dinner and supper vse not to drinke  
sundry drinckes, and eate not of diuers  
meates: but feede of two or thre dy-  
shes at the most. After that you haue  
dyned and supt, labour not by and by  
after, but make a pause sitting or stan-  
dyng vpright the space of an hower  
or more wyth some pastyme, drinke  
not muche after dynner. At your sup-  
per, vse lyght meates of dygestion,  
and refrayne from grosse meates, goe  
not to bed with a full nor an emptie  
stomack. And after your supper make  
a pause or yon goe to bedde, and go to  
bed as I sayde with myrth. Further-  
more as concerning your apparell. In  
wynter next your shyfte, vse you to  
weare a peticote of scarlet, your dovo-  
blet



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blet vse at pleasure: But I doe aduertise you to line your Jacket vnder this fashion or maner. Bye you fine skins of whyte Lambe and blacke Lambe, And let your skinner cut both þe sortes of the skynnes in small peeces triangle wyse, like halfe a quarell of a glasse wyndowe. And then sowe together a whyte peece and a black, like a whole quarell of a glasse wyndowe: and so sow vp together quarel wyse, as much as will line your Jacket, this furre for holsonnesse is praysed aboue sables, or any other fur. Your exteryall apparel vse according to your honour. In sommer vse to were a skarlet petticoate made of stamel, or lynse wolse. In winter and sommer kepe not your hed to hote nor binde it to strayte, keepe euer your necke warme. In sommer kepe your neck & face from the sunne, vse to weare Gloues made of Gote skyn, perfumed with Amber Degreec. And beware in standing or lying on þe ground

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ground in the reflection of the sonne,  
but be mouable. If thou shalte com-  
mon or talke with any man, stand not  
still in one place, if it be vpon the bare  
ground, or grasse, or stones, but be mo-  
uable in such places. Stande nor sit  
vpon no stone or stones: Stand nor sit  
long bare hed vnder a baute of stone.  
Also beware that you do not lie in old  
chambers which be not occupied, spe-  
ciallye such Chambers as Wile and  
Rattes & Snayles resorteth vnto: lye  
not in such Chambers, the which be  
deprieued cleene from the sonne, and o-  
pen ayre, nor lye in no lowe Chamber,  
except it be boarded. Beware that you  
take no cold on your feete and legges.

And of all weather, beware that  
you doe not ryde nor go in  
great and impious  
wyndes.



The

## The Dictary of Health.

**T**he.iiij. Chapter doth shewe, that  
replexion or surfetyng, doth much  
harne to nature. And that ab-  
stinence is the chiefest me-  
disons of all me-  
disons.

**G**alen declaring Ippocrates sentence  
vpon eating to much meate, sayth :  
More meate then accordeth with na-  
ture, is named replexion or a surfet.  
Replexion or a surfet is taken as well  
by gurgitacions or to much drinking,  
as it is taken by epulation of eating of  
crude meate, or eating of more meate  
than doeth suffice or can be truely dy-  
gested. Or else replexion or a surfet is,  
when the stomack is farced or stuffed,  
or repleted with to much drink & meat  
that the lyuer which is the fyre vnder  
the potte is suppressed, that he can not  
naturallie nor truely decoct, or dy-  
gest the superaboundance of meate  
and

The Dietary of Health.

and drinke, the which is in the pot or stomacke: wherefore diuers times these impedimentes doth follow.

The tongue is depriued of his office to speake, the wittes or senses be dull, and obnebulated from reason, slouth and sluggishnesse consequentely followeth. The appetite is withdrauone, the head is light and doeth ake, and full of fantasies, and dyuers times some be so soppyted, & the malte worme playeth the deuill so faste in the head, that all the world runneth rounde about on wheelles, then doeth the principal members, and the officiall members doth fayle of their strength. Yet the pulses be full of aggylte. Such replexion, specially suche gurgytacions doeth ingender diuers infirmities, thorow the which breuyte and shortnesse of life doth follow, For the wyse man sayth that surfets doe kill many men, and temperance doth prolong the life. And also it is written

Eccle=

The Dictary of Health.

Eccle. xxxvij. That there doth dye many mo by surfete, thā there doth by the sword, for as I sayde, surfeting ingendreth many infirmities, as the droples, & goyotes, leprosed, sawffleme, and ppymples in the face, behemente impressions, vndigest humoures, opilacyons, feuers, & putrifactions. And also it doth perturbate the heade, the eyes, the tonge, and the stomack, with many other infirmities. For Galen sayeth ouermuch repletion or surfeting, causeth strangulation and sodayn death, for as I sayd the stomack is so inforced, and the liuer is so sore oppressed, that naturall heate and the powers be extincted, wherefore abstinence for this matter is the mooste best and the perfitest medison that can be. And in no wise eate no meate vnto the time the stomacke be euacuated of all euill humoures by vomite or o-ther conuenient wayes, for else crude and rabor humours vndigested woll multiply

### The Dictary of Health.

multiply in the body, to the Detriment of man. Two meales a daye is sufficient for a reſte man. And a labourer maye eat three tymes a daye. And he that doth eat oſter, lyueth a beaſtlye lyfe. And he that doth eat more than once in a daye, I aduertise him that the fyrſt refection or meale be dygeſted or that he doe eat the ſeconde refection or meale. For there is nothing more hurtefull for mannes body, than to eat meate vpon meate vndigeſted. For the laſt refection or meale, wyll let the digeſtion of the fyrſt refection or meale. Alſo ſundrye meates of dyuers operacions eaten at one refection or meale, is not laudable, nor it is not good to ſyt long at dinner and ſupper. An hower is ſufficient to ſyt at dynner: and not ſo long at ſupper. Englande hath an euill uſe in ſyrting long at dynner and at ſupper. And Englyſhe men hath an euill uſe, for at the begynning at Dynner and Supper



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per he will feede on grose meats. And the best meates the which be holosome and nutryptue and lyght of dygestion is kept for seruantes, for when the good meate doeth come to the table, thorough feeding vpon grosse meate, the appetite is extinct, when the good meat doth come to the table, but mans minde is so auilous, althoughe he haue eaten ynough, when he seeth better meate come before him agaynst his appetite, he wil cate, wherupon do come repletion and surfets.

**C**he .x. Chapter, treateth of all manner of drinckes, as of water, of wine of ale, of beere, of cider, of meade, of Metheglyn, and of whay.

**A**lter is one of the .iiij. elementes, of the which dyuers lycours, or drinckes for mans sustenannce bee made of. Taking their

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theire oxygynall and substance of it as  
Ale, Beere, Meade, and Metheglyn.  
Water is not wholesome soole by it selfe  
for an Englishe man: consyderinge  
the contrary vsage, which is not con-  
surrant with nature. Water is colde,  
slowe, and slack of dygestyon. The  
best water is raine water, so be it that  
it be cleane and purely taken. Next  
to it is running water the which doth  
swiftly runne from the East into the  
West vpon stones or pybbles. The  
thynde water to be praysed is ryuer or  
brooke water, the which is cleare run-  
ning on pybbles and grauell.

Standing waters the which be re-  
freshed, with a fresh spring, is com-  
mendable. But standing waters and  
well waters, to the which the sunne  
hath no reflection. Although they be  
lyghter then other running waters  
be: yet they be not commendable. And  
let euery man beware of all waters  
the which be standing and be putry-

fyed

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fyed with froth, Docknet, and mudde.  
For if they bake or brew or dresse meat  
with it, it shall ingender many infyr-  
mities. The water the which euery  
man ought to dresse his meate with-  
all, or shall vse baking or brewing, let  
it be running, and put it in Vesselles  
that it may stand there two or three  
horez or it be occupped. Than  
strayne the vpper parte, that thowoe  
a thicke linnen cloth, and caste the in-  
feryall parte away. If any man doe  
vse to drinke water with wine, lette  
it be purely strayned, and than seethe  
it, and after it be colde, let him put it  
to his wine, but better it is to drinke  
with wyne stilled waters, specially  
the water of strawberries, or the wa-  
ter of Buglosse, or the water of Bo-  
rage, or the water of Eudine, or the  
water of Cycory, or the waters of sou-  
thwestel, & Dandelion, & if any man be  
combred with the stone, or doth burne  
in the pudibunde places, vse to drynke  
with

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with white wine, the water of habes  
and the water of milke. Loke for this  
water in a booke of my making, na-  
med the Breuiary of health.

### ¶ Wyne.

¶ All maner wines be made of Gra-  
pes, except Respise, the which is made  
of a berry. Chose your wine after this  
sort, it must be fine, fayre, and cleare  
to the eye, it muste be fragraunt and  
redolent, hauing a good odoure and  
flauour in the nose, it must sprinckle  
in the cup when it is drawen, or put  
out of the pottle into the cuppe, it must  
be colde and pleasaunt in the mouth,  
and it must be strong and subtile of  
substaunce: And then moderatlye  
Drunken, it doth acuate and doth quic-  
ken a mannes wittes, it doeth com-  
forthe the heart, it doth scoure the liuer,  
specyally if it be white wine, it doeth  
reioyce all the powers of man, and  
doth nourishe them, it doeth ingender  
good blood, it doth comforte and doth  
nourish

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norishe the brayne and all the bodye,  
and it resolueth fleume, it ingendreth  
heare, and it is good against heaumes  
and pensyfulnesse, it is full of agylite,  
wherefore it is medisonable, specyally  
whyte wine, for it doth mundayfie and  
clense woundes and sores. Further-  
more the better the wyne is, the bet-  
ter humours it doth ingender. Wyne  
muste not be to newe nor to olde, but  
hyghe wines, as Rhalmeley maye be  
kept long. And bycause wyne is full  
of fynnolyte, it is good therefore to a-  
lay it with water hygh and hote.

Wynes of operation doth comforte  
olde men and women, but there is no  
wyne good for children and maydens.  
For in hyghe Almayne, there is no  
mayde shall drynke no wyne, but still  
she shall drinke water, vnto the tyme  
she be married. The vntill she be there  
and in other hyghe Countreies for  
pouth is fountayne water, for in eu-  
rie towne is a fountayne or a shalowe

D.j.

well

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well to the which all people that be  
young and seruantes, hath a confu-  
ence and a recourse to drynke. Meane  
wynes as wynes of Gascony, French  
wynes, and specially Raynyshe wyne  
that is fyned, is good wyth meate,  
specially Claret wyne. It is not good  
to drynke neyther wyne nor ale before  
a man doth eate somewhat, although  
there be olde fantasticall sayinges to  
the contrary. Also these hote wynes,  
as Ralmesey, wyne Corse, wyne  
Greke Romanysh, Romney, Sacke,  
Allygant, Bastard, Tyre, Olay, Mus-  
cadell, Capricke, Tynt, Roberdauy,  
wyth other hote wynes, be not good  
to drynke wyth meate, but after meate  
and wyth Oysters, wyth Saledes,  
wyth fruite a draughte or two maye  
be suffered. Olde men maye drynke  
as I sayde highe wynes at their plea-  
sure. Furthermore all sweete wynes  
and grosse wynes, doeth make a man  
fatte.



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**Ale.**

Ale is made of Malte and water, and they the which doe put any other thyng to Ale than is reheated, except yest, barme, or goddes good, doth so-physicall there Ale. Ale for an Eng-lyshe man is a naturall drynke. Ale muste haue these properties, it muste be freshe and cleere, it muste not be toppy, nor smoky, nor it muste haue no weeste nor taylor. Ale shoulde not be drynke vnder fyue daies olde. Newale is vnholosome for all men. And sowre Ale, and dead Ale, and Ale the which doth stande a tylte is good for no man. Barly Malte maketh better Ale then Oten malte or any other corne doth: it doth ingender grosse humours: but it maketh a man strong.

**Beere.**

Beere is made of malte, of hoppes, and water. It is a naturall drynke for a Dutche man. And nowe of late dayes it is muche vled in Englande,

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to the detryment of manye Englyshe men specyally it killeth them y<sup>e</sup> which be troubled with the Colycke and the stone, and the strayne colyon, for the Drynke is a colde Drynke, yet it doth make a man fatte, and doth inflate the belly, as it doth appeare by the dutch mens faces and bellies. If the beere be well serued and be fyned, and not newe, it doth qualifye the heate of the lpuer.

**C**yder.

Cyder is made of the iuyce of Pears, or the iuyce of apples: and other while, Cyder is made of bothe, but the best Cyder is made of cleene pears the which be dulcet: but the beste is not prayled in Physicke, for Cyder is colde of operacion, and is full of ventosyte. Therefore it doth ingender euill humours, & doth swage to muche the naturall heate of man, and doth let dygestion, and doth hurte the stomacke, but they the which be vled to it,

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It, if it be drunke in haruest, it doth little harme.

**M**ead.

Mead is made of honey and water boyled both togyther: if it be fyned and pure: it preserveth health, but it is not good for them the whiche have the Black or the colick.

**M**eatheglin.

Meatheglin is made of honey & water and hearbs boyled and soden together, if it be fyned and stale, it is better in the regyment of helth than Meade.

**M**ohay.

Mohay if it be well ordred, specially that mohay the which doeth come of butter, is a temperate drinke, and is moyste. And it doth nourishe, it doth cleanse the brest, and doth purge red colour, and good for sauffleme faces.

**M**olet ale.

Molet ale is made with hote mylke and colde ale, it is a temperate drinke, and is good for a horte lyuer, and

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for hote feuers, specially if cold herbes  
be sodden in it.

### ¶ Coyte.

Coyte is a drinke made of water,  
in the which is layde a sorore and a  
salte leuen three or foure houres, than  
it is dronke, it is a vsuall drinke in Pic-  
kardie, in Flaunders, in Holande, in  
Brabant, and Selond.

To speake of Aptifone, or of Ori-  
mell, or of Aqua vite, or of Apocras.  
I do passe over at thys time, for I doe  
make mention of it in the Breuiarie  
of health.

### ¶ The.xi. Chapter, treateth of Breade.

A Tycken sayth, that breade made of  
wheate maketh a man fat, special-  
lye when the breade is made of newe  
wheate, and it doth set a man in tem-  
perance. Breade made of fyne flower  
without leauen, is slowe of digestion,  
but

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but it doth nourishe much, if it be truly ordred and well baken. When the bread is leauened, it is sone digested, as some olde Authoꝝ sayth. But these dayes is prooued the contrarie by the stomackes of men, for leauen is heauy and ponderous. Breaðe hauing too much brand in it, is not laudable. In Rome and other high countreys, their loaues of bread be little bigger then a walnut, and many little loaues be ioyned together, the which doth serue for great men, and it is saffroned, I praise it not, I doe loue manchet bread. And great loaues the which be well moulded and thorow baken, the brande abstracted and abiected, & that is good for all ages.

### ¶ Bread made of Mestlyng of Rye.

Mestlyng breaðe is made halfe of wheate, and halfe of Rye. And there is also Mestlyng made halfe of Rye and halfe of Barly. And euill people  
wyl

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wyll put wheate and Barly together.  
Bread made of these aforesaid graine  
or cornes, thus potched togyther, may  
fyll the gutte, but it shall neuer doe  
good to man, no more then horsebread,  
or breade made of beanes and peason  
shall doe. How be it, this matter doeth  
go muche by the education or the bring-  
ing vp of the people, the which haue  
beene nourished, or nutryfied wyth  
suche breade. I doe speake now in  
Barlyes or Maltes parte to be eaten  
and also dronken, I suppose it is much  
for one grayne, for Barlye doth inge-  
der colde humours: and Peason and  
Beanes, and the substaunce comming  
from them, repleateth a manne with  
ventositytie. But if a man haue a luste  
or a sensuall appetite to eate and  
drinke of a grayne besyde Malte or  
Barlye, let hym eate and drinke of it  
the which maye be made of Otes, for  
hauer cakes in Scotlande is many a  
good Lorde and Lordes dyshe, and if  
it



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it wyll make good hauer Cakes, consequently it wyll make good drinke or euyll, euery thing as it is handled. For it is a common Proverbe. God maye send a man good meate, but the deuill maye sende an euill cooke to destroye it: Wherefore gentle Bakers, sophisticate not your breade made of pure wheate, if you doe, where euill Ale-brewers and Alehouses, for their euill brewing and euill measure, I shoulde clanke and ryng their Tankerdes at Dymmylles dale, I would you should shake out the remnant of your sackes, standing in the Ternes vp to the hard chinne, and three puches aboue, that when you doe come out of the water, you might shake your eares, as a spannell that verily cometh out of the water. Gentle Bakers make good bread, for good bread doth comfort, comforte, and stablishe a mans harte, besyde the propertyes rehearsed. Hot breade is vnholosome for anye man, for  
it

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It doth lie in the stomach like a sponge, hauſting vndercoct humours. Yet the ſmell of newe bread is comfortable to the heade, and to the hart.

Sodden bread, as Synnelles, and Cracknelles, and breade baken vppon a ſtone, or vppon yron, and bread that Saffron is in, is not laudable.

Burnt bread and hard cruſtes and paſty cruſtes, doth ingender collox and Duſt, and Melancholye humours. Wherefore chyppe the vpper cruſtes of your breade. And who ſo doth vſe to eate the ſecond cruſt after meat, it maketh a man leane. And ſo doth wheate breade, the which is full of brande.

Breade the which is nutritiue and prayſed in phiſicke, ſhoulde haue theſe properties. Firſt, it muſt not be newe but a daye and a nyght olde, nor it is not good, when it is paſt foure or five dayes olde, except the loaues be great, nor it muſt not be mouldy nor muſty, it muſt be well moulded, it muſt be cho-  
rowe

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ro'we bakte, it must be lyghte and not heauy, and it must be temperately salted. Olde breade, or stale breade doth dry by the bloude or naturall moyst of man, and it doeth ingender euill humours, & is euill and tard of digestion: wherfore there is no surfet so euill, as the surfet of eating of euill bread.

**Chz. xij.** Chapter treateth of Potage, of Sewe, of Steropottes, of Grewel, of spynenty, of Pease potage, of Almon mylke, of Ryce potage, of Cawdelles, of Cullesles, and of other Brothes.

**A**Ll manner of lyquide thinges, as Potage, sewe, and all other brothes doeth repleate a man that eateth them with ventosity. Potage is not so much vsed in all Chrystendome, as it is vsed in Englād. Potage is made of the lycoure, in the whiche fleshe

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is sod in, with putting to, chopped hearbes, and Datemele and salt. The herbes, with the which potage is made with all, if they be pure, good, and cleane, not worme eaten, nor infected with the corrupte ayre discendinge vpon them, doth comforte many men, the ventosity notwithstanding. But for as much, as dyuers times, many partes of Englande is infected wyth the pestilence thoro we the corruptyon of the ayre, the which doth infecte the herbes. In such times it is not good to make potage nor to eate no potage. In certayne places beyond sea, where as I haue trauayled in, in the Pestilence time a generall commaundment hath bene sent from the superiority, to the comunalty, that no man shoulde eate hearbes in such infectious times.

### ¶ Se we and Stewpots

¶ Se we and Stewpots, and Grewel made with otemell, in all the which no herbes be put in, can doe little  
Dys

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Dyspleasure, except it doeth replete a man with ventosity, but it relaxeth the belly.

### **F**rymenty.

Frymenty is made of wheate, and milke, in the which if fleshe be sodden to eat it, it is not commendable, for it is harde of dygestyon. But when it is digested, it doth nourish and it doth strengthen a man.

### **B**eale potage, and beane potage.

Beale potage and beane potage, doth replete a man with ventosity.

Beale potage, is better than beane potage, for it is soner dygested, and lesset of ventosity, they both be abstercyue and do cleanse the body. They be compytent of nuctryment. But beane potage doth increase grosse humours.

### **A**lmon mylke and Rye potage.

Almon mylke and Rye potage. Almons be hote and moyst. It doth comfort

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forte the brest, and it doth mollyfy the belly, & prouoketh vyne. Ryce potage made with Allmon mylike doth restore and doth comforte nature.

**A**lle byues, Cawdelles, and Cullestes.

Alle byues, Cawdelles, & Cullestes, for weake men and fell stomackes, the which cannot eate solydate meate is suffred. But Cawdelles made wyth hempleed, & cullestes made of shrimps doth comforte blood and nature.

**H**ony soppes and other brothes.

Hony soppes and other brothes, of what kinde or substaunce soeuer they be made of, they doe ingender ventosity. Wherefore they be not good nor holsome for the Colick, nor Flyacke, nor other inflatiue impedimentes, or sycknesses, specially if honny bee in it. The sayings of Dlynie, Gallene, Auycen, with other authors notwithstanding, for in these dayes experyence teacheth contrary to their sayinges  
and



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and wytyng. For although the nature of man be not altred, yet it is weaker and nothing so strong now, as when they lyued. &c.

**C**The. xiiij. Chapter treateth of white meate, as of Egges, Butter, Cheese, Mylke, Creame, &c.

**I**n England there is no egges vled to be eaten, but Henne Egges, wherefore I wyl fyrst wyte and pertracte of Hen egges, the yolkes of Hen egges be cordyalles, for it is temperately hote. The whyte of an egge is viscus, and cold and slacke of dygestion. And doeth not ingender good blood, wherefore whosoever that will eate an Henne egge, let the egge be new and rease him reare and eate him, or else poche him, for poached egges be best at night, and new reare roasted egges be good in the morning, so

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So be it they be tyed with a little salte,  
and suger, that they be nutryue. In  
Turkye and other highe Chrysitan  
landes anered to it, vse to seeth two or  
three bushels of egges together harde  
and pul of the shelles, to vse them and  
keepe them to eat at all tymes. But  
harde egges be slow and slacke of dy-  
gestion, and doeth nutrifye the body  
grosely. Rosted egges be better then  
sodden, fryed egges be nought. Ducke  
egges & geese egges I doe not prayse.  
But Hesaunte egges and Patry-  
ches egges, whiche singularly doeth  
praysse.

**Butter.**

Butter is made of creatme, & is moyst  
of operacion, it is good to eat in the  
morning before other meates. French  
men will eat it after meate. But  
eaten with other meates, it doeth not  
onely nourishe, but it is good for the  
breast and lunges, and also it doth re-  
laxe and molifye the belly. Dutch men  
doth

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well ordered, doth passe all other chee-  
ses none expresse taken. But take the  
best cheese of all these reherfed, if a lit-  
tle do good and pleasure, the ouerplus  
doth ingender grosse humours, for it  
is hard of dygestion, it maketh a man  
costiue and is not good for the stone.  
Cheese that is good ought not to be to  
hard nor to soft, but betwixte both, it  
shoulde not be toughe nor bruttell, it  
ought not to be sweete nor sowre, nor  
tarte, nor to salt, nor to freshe, it must  
be of good sauour and tallage, nor full  
of eyes, nor mytes, nor magottes, yet  
in high Almayne, the cheese the which  
is full of magottes, is called there the  
beste cheese, & they will eate the great  
magottes, as fast as we do eate com-  
fettes.

### ¶ Mylke.

¶ Mylke of a woman, and the mylke  
of a Goate is a good restoratyue.

Wherefore these mylkes be good for  
them that bee in a consumption, & for

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the great temperance the which is in them, it doth nourishe much.

**C**owes mylke and Ewes mylke, so be it the beastes be yong and doe go in good pasture, the mylke is nutryptue and doeth humect and moysteth the members, and doth mundify & clense the entrayles, and doth alleuyate and mytigate the paine of the lunges, and the breast, but it is not good for them the which haue gurgulations in the belly, nor it is not all the beste for sanguine men: but it is very good for melancholy men, and for olde men & chyl-  
dren, specially if it be sodden, adding to it a little suger.

### **C**reyne.

Creyme the which doth not stande long on the Mylke, and soden with a lyttle suger is nourishyng. Clowted creyme and rawe creyme put together, is eaten more for a sensuall appetite than for any good nourishment. Rawe creyme vndercocted, eatē wyth straw-  
beryes,

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beryes, or hurtles is a rurall mannes  
banket. I haue knowne such bankets  
hath put men in ieopardy of their liues

Almon butter.

Almon butter made wyth fyne su-  
ger and good Rosewater, and eaten  
wyth the flowers of many vyolets,  
is a commendable dyshe, specialtye in  
Lent whan the vyolets be fragrant,  
it reioyceth the hart, it doeth comfort  
the brayne, and doth qualyfie the heate  
of the lyuer.

Beane butter.

Beane butter is vsed much in Lent  
in dyuers countreyes. It is good for  
Blowmen to fyll the panche, it doeth  
ingender grosse humours and doth re-  
plete a man with ventositie.

The .xiiij. Chapter treateth  
of fyshe.

Of all Nations and Countreyes  
Englande is best serued of fyshe,  
not onely of all maner of Sea fyshe,  
E.iiij. but

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but also of freshe water fyshe, and of  
all maner of sortes of salt fyshes.

### ¶ Sea fyshe.

Fyshes of the sea the which haue  
scales or manye fynnes, be more holso-  
mer than the freshe water fyshe, the  
whych be in standyng waters. The  
older a fyshe is, so much he is the bet-  
ter, so be it that the fyshe be softe and  
not solydate. If the fyshe be fast and  
solydate, the yonger the fyshe is, the  
better it is to dygest, but thys is to vn-  
derstande, that if the fyshe be neuer so  
solydate, it muste haue age, but not o-  
uergrowne, except it be a yong Por-  
pesse, the which kinde of fyshe is ney-  
ther prayled in the olde testament, nor  
in phisick.

### ¶ Freshe water fyshe.

The fyshe the which is in ryuers  
and brookes, be more holesome than  
they the which be in pooles, pondes,  
or moates, or any other standyng wa-  
ters, for they doeth labour and doeth  
scour



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scoure themselfe. Fyshe the which lyueth and doth feede on the mudde or else doe feede in the feime or mooryshe groundes, doth sauour of the mudde, whiche is not so good as the fyshe that feedeth & doth scoure themselves on the stones, or grauell, or sande.

### ¶ Salt fyles.

Salt fyles the which be powdred and salted with salt, be not greatly to be praysed, specially if a man do make his whole refection with it, the qualitie doeth not hurte, but the quantitie, specially such salt fyles, as wil cleaue to the fyngers, when a man doth eate it. And the skynne of fyles be utterly to be abhorred, for it doeth ingender discus fleume and collour aduste. All maner of fyshe is colde of nature, and doeth ingender fleume, it doeth little nourishe. Fyshe and fleshe ought not to be eaten together at one meale.

C.iiii.

¶ The

**T**he .xv. Chapter treateth of wyld  
fowle, and tame fowle;  
and byrdes.

**O**f all wyld fowle, the Fesaunt is  
most best. Although a Partriche  
of all fowles is sonest digested. Where-  
fore it is a restorative meate, & doth com-  
fort the braine & the stomack, and doth  
augment carnall lust. A woodcock is a  
meate of good temperance. Quayles &  
Blowers, & Lapwings doth nourishe  
but little, for they doeth ingender me-  
lancoly humours. Pong turtle doves  
doth ingender good blood. A Crane is  
harde of digestion and doth ingender  
exill blond. A pong Hernefere is lygh-  
ter of dygestion than a Crane. A Bus-  
tarde well killed and ordred, is a nu-  
tritive meate. A Byttour is not so  
harde of dygestion, as is an Herne-  
fere. A Shoueler is lighter of dygesti-  
on than a Byttour. All these be noy-  
full,

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full, except they be well ordered & dressed. A fesaunt henne, a Hooze cocke, and a Hooze henne, except they do syt abroad they be nutryptue. All maner of wylde fowle, the which lyueth by the water, they be of discommendable nourishment.

### Of tame or domesticall

#### Fowle.

Of all tame fowle, a Capon is most best, for it is nutryptue, and is soone dygested. A henne in wynter is good, and nutryptue, and so be chickens in sommer, specially cockrels and polets, the which be vntroden, the fleshe of a Cocke is harde of digestion, but the broth or a gelly made of a Cocke is restorative. Pigeons be good for colicke and Melancolycke men. Goose fleshe and Ducke fleshe is not prayled except it be a yong greene goose. Yong Peachyken of halfe a yere of age be prayled. Olde Peacocks be harde of dygestion.

Of

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¶ Of byrdes.

All maner of small byrdes, be good and lyght of dygestion, except Sparowes which be harde of dygestion. Tyrmoles, Colmoles, and wrens, the which doth eate spyders and popson, be not comendable. Of all small byrds the Larke is best, then is prayled the black byrd and the Thrushes. Ralis and Isaac prayleth yonge Stares, but I do thinke because they be bitter in eating they shoud ingender colour.

¶ The .xvj. Chapter treateth of fleshe, of wylde, and tame beastes.

**T**ese is a good meat for an english man, so be it the beast bee yonge & that it be not cow flesh for old Beefe and Cowe fleshe doe ingender melancoly and leporous humoures. If it be moderately poudred that the grosse blood by salte may bee exhausted

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exhausted. It doth make an Englishe mā strōg, the educaciō of him, with it considered, Hartilmas Beefe, which is caled hāged Beefe in the roffe of the smoky house, is not laudable, it maye fil the belly, and cause a man to drinke but it is euil for the stone, and euil of Digestion, and maketh no good Juce, if a man haue a pece hanging beside and another in his belly, y<sup>e</sup> the which doth hang by the side, shall doe a man more good, if a shower of raine doe chaunce than that the which is within the belly, the appetite of mans sensuality notwithstanding.

### ¶ Mutton and Lambe.

Mutton of Rasys and Auerropes is prayled for a good meate, but Galen doth not laude it, and surely I doe not loue it, considering that there is no beast that is so soone infected, nor there doth happen so greate Murren and sicknesse to any quaterped beast as doth to the sheepe. This notwithstanding,

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standing, if the sheepe be brought vp in a good pasture and fat, and doe not flauour of the wooll, it is good for sycke persons, for it doeth ingender good bloude. Lambe fleshe is moyste and flumaticke, wherefore it is not all the beste for olde men, except they be melancoly of complexion, it is not good for flumatycke men to feede to much of it.

### **C**Ueale.

Ueale is a nutrytyue meate, and doeth nourishe muche a man, for it is sone digested. wherbypon many mer: doth holde opinion, that it is the best fleshe, and the most nutrytyue meate that can be for mans sustenance.

### **C**Porke, Brawn, Bacon, Pygge.

where as Galen with other aunciente and approbate Doctoures, doth prayse Porke, I dare not say the contrary agaynst the, but this I am sure of, I did neuer loue it. And in holye  
Scripture



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Scripture it is not praysed, for a Swyne is an vncleane beast, and doeth lye vpon stinking and filthy soyles. And with stercorus matter, Dyuers times it doth feede, specially in Englande. Yet hygh Almayne and other highe countries (except Spayne and other countries anexed to Spayne) doeth keepe their Swyne cleane, and doeth cause them once or twice a daye to swynne in great ryuers, like the water of Wyne, which is aboue Coleyne: but Spanyerdes with the other Rgyons anexed to them, kepe the swine more fylthier then Englishe persons doeth. Furthermore, the Jewe, the Sarasyn, the Turkes, concerning their pollicke witte and learninge in Physick, hath as much wit, wisdom, reason, and knowledge, for the safetye of their body: as any Christian man hath. And noble Physitions I haue known amongst them, yet they all lacked grace, for as much as they  
doe

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doe not know or knowlege Iesu christ  
as the holy Scripture telleth vs and  
thē. They loue not porke, nor swynes  
flesh, but doth vituperate and abhorre  
it, yet for all this, they will eate Ad-  
ders, which is a kind of Serpentes,  
as well as any other Chrestyan man  
dwelling in Roome, and other highe  
countreys, for Adders deshe there,  
is called fysh of the mountayne, this  
notwithstanding Phisicke doeth ap-  
probate adders flesh good to be eaten,  
saying it doth make an old man yong,  
as it appeareth by a Harte eating an  
Adder, maketh him yong agayne.

But Porke doth not so, for if it bee of  
an old hogge not cleane kept, it doeth  
ingender grosse blood, & doth humecte  
to much the stomack, yet if the Porke  
bee yong it is nutritiue. Bacon is  
good for Carters, and plowmen, the  
which be euer labouring in the earth  
or dung, but and if they haue the stone  
and vse to eate it, they shall sing, woe  
be

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principally for two causes. The fyrst cause is, that he the beast doeth lyue in feare, for if he be a good woodman, he shal neuer see no kinde of deere, but at the tenth byt on y<sup>e</sup> grasse, or broling on the tree, but he wyll lyfte vp hys head and looke about him, the which commeth of timorynes, & timorositie doth bring in melancoly humours.

Wherefore Alphyon Suchous sayeth, that venison, which is the second cause doeth ingender colorycke humours, and of truth it doth so: wherefore let them take the skynne, and let me haue the fleshe, I am sure it is a Lordes dyshe: and I am sure it is good for an Englishe man, for it doth animate hym to be as he is, whiche is strong and hardy. But I do aduertise euery man for all my wordes not to kyll and so to eate of it, except it be lawfullye, for it is a meate for great men.

And great men doe not set so muche by the meate, as they doeth by the pa-

time of kyllyng of it.

### **C**hares fleshe.

A Hare doeth no harme, nor no dyspleasure to no man, if the fleshe be not eaten, it maketh a Gentleman good pastyme. And better it is for the houndes or dogges to eat the Hare after they haue kylled it, as I sayde, than man should eat it, for it is not praysed neyther in the olde Testament, neyther in phisicke, for the Byble sayeth, the Hare is an vncleane beast: And Phisicke sayeth Hares fleshe is dyre, & doth ingender melancoly humours.

### **C**onyes fleshe.

Conyes fleshe is good, but Rabettes fleshe is best of all wyld beasts, for it is temperate and doth nourishe, and syngulerly praysed in Phisicke. For all thynges the which doth sucke, is nutryptue.

**C**The .xviij. Chapter, doth treat of  
particuler things, of fyshe  
and fleshe.

**The**

**T**Hē heades of fylshe, and the fat-  
 nesse of fylshe, specially of Samon  
 and Cunger, is not good for them, the  
 which be dysposed to haue Rewma-  
 ticke heades. And the heades of Lam-  
 pyres and Lamprons, and the string  
 the which is within them, is not good  
 to eate. Refrayne from eatyng of the  
 skynnes of fleshe and fylshe, and bur-  
 ned meate and bro bone meate. For it  
 doeth ingender viscus humours, and  
 colour, and melancoly: and doth make  
 opylacions. The braynes of anye beast  
 is not laudable, except the brayne of  
 a kidde, for it is euill of digestion, and  
 doeth hurte a mans appetite, and the  
 stomack, for it is colde and moyst, and  
 viscus. A hote stomacke maye eate it,  
 but it doeth engender grosse humours.  
 The brayne of a Woodcocke, and of a  
 Snype and such lyke is comestible.  
 Therefore parte of all maner of beasts  
 and fowles be more hotter and lygh-  
 ter of dygestiō, than the hinder partes

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be. The marve of all beastes is hotte and moyste, it is nutrytiue, if it be well digested, yet it doth mollyfy þe stomake and doth take away a mans appetite: wherfore let a man eate peper with it. The blond of all beastes and foules is not praysed, for it is harde of dygestion. All the inwarde of beastes and of foules, as the hart, the liuer, the lungs and trypes, and trylibubs, wyth all the intrayles, is harde of dygestion, and doth increse grosse humours. The fatnesse of fleshe is not so much nutritiue, as the leanesse of fleshe, it is best when leane & fatte is mixt one with another. The tongues of beasts be hard of dygestion, and of litle nourishment. The stoness of a Cockrell, & the stoness of other beastes that hath done theyr kynde be nutritiue.

The. xviij. Chapter treateth of roste meate, of fried meate, of soden or boyled meat, of bryyled meat, and of bake meate.

with



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**W**ith vs at Mohontpyller and o-  
ther Unyuerstytes, is bled boyled  
meate at dynner, and roste meate to  
supper. why they should do so, I can-  
not tell, vnlesse it be for a consuetude.  
For boyled meate is lighter of digesti-  
on then rosted meate is.

Boyled meate is hard of dygestion,  
and euill for the stone. Fryed meate is  
harder of digestion then boyled meat  
is. and it doth ingender colour & me-  
lancoly. Bake meate, which is called  
fleshe that is buried, for it is buryed in  
paste, is not praysed in physick. All ma-  
ner of fleshe, the whiche is inclyned  
to humydyte should be rosted. And all  
fleshe the which is inclyned to drynes,  
should be sodde or boyled. : Fyshe may  
be sodde, rosted, boyled, and baken,  
euery one after their kind and vse, and  
fashyon of the countrey, as the cooke  
and the phisition wil agre and deuise.  
For a good cooke is halfe a phisition.  
For the chiefe physicke (the counsaile  
J.ij. of

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of a phisicion except ) doth come from  
the kytchin, wherefore the phisicion &  
the cooke, for sicke men muste consulte  
together for the preparaciō of meates  
for sick men, for if the Phisicion with-  
out the cooke prepare any meat, except  
he be very expert, he wil make a verish  
Dish of meate, the which the sicke can  
not take.

The. xix. Chapter treateth of Rootes,  
and firste of the Rootes of Bo-  
rage and Buglose.

THE Rootes of Borage and Bu-  
glose, sodden tender and made in  
a succade doth ingender good blood,  
and doth set a man in a temperaunce.

THE Rootes of Alysaunder,  
and Elenacampane.

The roote of Alysaunder sodden ten-  
der, and made in a succade, is good for  
to destroy the stone in the raynes of  
the back and bladder. The rootes of  
Elena

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**E**lenacampana sodden tender & made in a succade, is good for the breast and for the lunges, and for all the interiall members of man.

**[T]he Rootes of Perseley and of Fenell.**

The rootes of Perseley, sodden tender and made in a succade, is good for the stone, & doth make a man to pisse. The rootes of Fenell sodden tender and made in a succade is good for the lunges and for the sight.

**[T]he Rootes of Turnepes and Parsnepes.**

Turnepes boyled and eaten with fleshe, augmenteth the seede of man, if they be eten raw moderately, it doth prouoke a good appetite. Parsnepes soden and eaten doth increase nature, they bee nutryptye and doeth expell vyne.

**[R]adish Rootes and Carets.**

Radysh rootes doth breake winde, and doeth prouoke a man to make  
F.iiij. water

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water, but they be not good for them the which hath the goote. Carrettes sodden and eaten, doeth augment and increase nature, and doth cause a man to make water.

### **C**The rootes of Rapes.

Rape rootes, if they be well boyled, they doe nourish, if they be moderately eaten. Immoderately eaten, they do ingender ventositie, and doth annoye the stomacke.

### **O**nyons.

Onyons doth prouoke a man to venerious acts, and to sompnolence, and if a man drinke sundry drinckes, it doth rectifie and reforme the varietie of the operation of the, they maketh a mans appetite good, and putteth away fealdrydousnesse.

### **L**eekes.

Leekes doeth open the breaste, and doeth prouoke a man to make water, but they doth make and increase euill bloud.

### **G**arlicke.

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Garlicke.

Garlicke of all rootes is bled and most prayled in Lombardy and other countreies anexed to it, for it doeth open the breste and it doth kill all manner of wormes in a mans belly, which be to say, lumbrici, ascarides, & cuticubitini. which is to say, long wormes, small little long wormes, which will tickle in the foundamente, and square wormes, it also heateth the body, and desolueth grose woundes.

The .xx. Chapter treateth of certayne vsuall hearbes, and firste of  
of Borage and  
Buglosse.

**B**orage doth comfort the heart, and doth ingeder good blood & causeth a man to be mery, & doth set a man in a temperaunce. And so doth Buglosse, for he is taken of more bygour and strength, and efficacyte.

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**C** Of Artochookes and Rokat.

There is nothinge bled to be eaten of Artochookes but the head of them, when the be almost ripe, they muste be sodden tender in the broth of Beefe or with beefe, and after eate them at dynner, they doe increase nature and do prouoke a man to venerious actes. Rokat doth increase the seede of man, and doeth stimulate the fleshe, and doth helpe to digestion.

**C** Of Cykory and Endyue.

Cykory doth keepe the stomack and the head in temperance and doth qualify coloure. Endyue is good for them the which haue hote stomackes, and dye.

**C** Of whyte Beetes and Purflane.  
Whyte Beetes be good for the lyuer and for the splene, & be abstercyne, Purflane doeth extincite the ardor of lasciuiousnesse, and doeth mittigate greate heate in all the inward partes of man.

**C** Of



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**¶ Of Tyme and Parsley.**

Tyme breaketh the stone, it doth dissolve woundes, and causeth a man to make water, parsley is good to breake the stone, and causeth a man to pisse. It is good for the stomacke, and doth cause a man to haue a sweete breath.

**¶ Of Lettuse and Sorrell.**

Lettuse doeth extingue venericious actes, yet it doeth increase mylke in a womans breaste, it is good for a hote stomack, and doth prouoke sleepe, and doth increase blood, and doeth set the blood in a temperaunce. Sorrell is good for a hote liuer, and good for the stomacke.

**¶ Of Penryall and Flop.**

Penryall, doth purge melancoly, and doth comforte the stomacke & the spirites of man. Flop clenseth viscus fleume, and is good for the breast and for the lunges.

**¶ Of Rosemary and Roses.**

Rosemary is good for palsyes, and  
for

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for the fallinge sicknesse, and for the  
cough, and good agaynst colde. Roses  
be a Cordyall, and doth comforte the  
harte and the brayne.

**¶ Of Fenell and Annys.**

These hearbes be seldome bled but  
their seedes be greatly occupped, Fe-  
nell seebe is bled to breake vyne, and  
good agaynste poyson. Annys seebe is  
good to cleanse the bladder, & the raines  
of the backe and doth prouoke vyne &  
maketh one to haue a sweete breath.

**¶ Of Sage and Mandragor.**

Sage is good to helpe a woman  
to conceiue, and doth prouoke vyne.  
Mandragor doeth helpe a woman to  
conception, and doeth prouoke a man  
to sleepe.

**¶ Of all herbes in generall.**

There is no hearbe nor weede but  
god hath geue vertue to them to helpe  
man. But for as much, as Dlynte,  
Macer, & Dioscorides, with many o-  
ther the old aunciente and approbate  
Doctores

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Doctoures hath written and pertrac-  
ted of their vertues. I therefore now  
will write no farther of hearbes, but  
will speake of other matters that shall  
be more necessary.

The. xxi. Chapter treateth of fruytes.  
And first of fygges.

A Vicen sayth that fygges doth nor-  
rish more than any other fruit, they  
doe nourish merueylously when they  
be eaten with blaunched Almons.  
They be also good roasted, and syed.  
They doe cleanse the breaste and the  
luniges, and they doe open the opplaci-  
ons of the lyuer and the splene. They  
doth sterc a man to venerious actes,  
for they doe augment and increase the  
seede of generation. And also they doe  
prouoke a man to sweate, wherefore  
they doe ingender lyce.

¶ Of great Baylins.

Great Baylins be nutritiue, spe-  
cially

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cially if the stones be pulled out , and they do make the stomacke fyne and stable. And they doe prouoke a man to haue a good appetite, if a few of them be eaten before meate.

### ¶ Of small Raysons of corans.

Small Raysons of corans, be good for the raynes of the backe , and they doe prouoke brine , howe be it they be not all the best for the splene , for they maketh opilation.

### ¶ Of Grapes.

Grapes Sweete and new, be nutritiue, and doeth stimulate the fleshe, and they doth comforte the stomacke, and the lyuer , and doth auoyde oppilacions , howe be it, it doth replete the stomacke with ventosity.

### ¶ Of Peches, of Medlers, and

### Ceruyces

Peaches doth mollify the belly and be colde. Medlers taken superfluous, doth ingender melancoly. And Ceruices be in maner of like operacion.

### ¶ Of

**Of Strawberies, Cherries,  
and Nurttes.**

Strawberies be praysed aboue all beryes, for they doe qualifie the heate of the lyuer, and doth ingender good blood, eaten with suger. Cherries doth mollify the belly and be colde. Nurttes be of a groser substance, wherefore they be not for them the which be of a cleane dyet.

**Of Nurttes great and small.**

The Walnut and Banock be of one operation. They be tard and slowe of dygestion, yet they doe comforte the brayne, if the pith or skin be pulled of, and than they be nutritiue. Filbertes be better then Hasell Nurttes, if they be new and taken from the tree, & the skin or the pith pulled of, they bee nutritiue, & doth increase fatnesse, if they be old they should be eaten with great Rayfyns. But new Nurttes be farre better then olde nurttes, for olde nurttes bee colozicke, and they bee euell for  
the

the head & euill for olde men and they  
doe ingender the palsy to the tongue.  
Yet they be good agaynst venim, and  
immoderately taken or eaten doth in-  
gender corruptions, as byles, blaynes  
and such putrifaction.

**¶ Of Peason and Beanes.**

Peason the which be yong be nu-  
trityue, how be it, they doth repleate a  
man with ventosity. Beanes be not  
so much to be praysed as Peason, for  
they be full of ventosity, although the  
skinner or huskes be ablated or caste  
away, yet they be a strong meate and  
doth prouoke venerious actes.

**¶ Of Peares and Apples.**

Peares the which be melowe and  
Dulce, & not stony, doth increase fatnes  
ingendering waterish blood, and they  
be full of ventosity. But wardons ro-  
sted, stude, or baken be nutryptiue, and  
doth comfote the stomack, specyallye  
if they be eaten with comfets. Apples  
be good after a frost haue taken them



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or whan they be olde, specyallye redde Apples, and they the which be of good odour & melowe, they shoulde be eaten with suger or comfettes, or with fenell seede or Annyss seede, bycause of their bentosytie, they doeth comforte then the stomack, and doth make good dygestion, specially if they be rosted or baken.

### **C** Of Pomegranates and Quinces.

Pomegranates be nutrytyue, and good for the stomack. Quinces baken the core pulled out, doth molyfy the bellye, and doth help dygestion, and doth preserue a man from drunkenshyp.

### **C** Of Dates and Mylons.

Dates moderately eaten, be nutrytyue, but they doeth cause opplacyns of the lyuer, and of the splene. Mylons doth ingender euill humours.

### **C** Of Gourdes, of Coucumbers, and Depones.

Gourdes be euill of nourishment, Coucubers restrayneth veneriousnes

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or lasciuiousnes, or luxurpousnesse.

Pepones be in maner of lyke operacion. But the Pepons ingendreth euill humours.

**C** Of Almondes and Chesteyns.

Almondes causeth a man to pylse, they doth mollifie the belly, and doeth purge the lunges. And sixe or seuen eate before meate, preserueth a man from drunkenship. Chesteyns doth nourishe the body strongly, & doth make a man fat, if they be thoroowe roasted, and the huskes abiected, yet they doeth replete a man with ventositie or wynde.

**C** Of Prunes and Damysens.

Prunes be not greatly praysed, but in the way of medison, for they be cold and moyste. And Damysens be of the sayde nature, for the one is olde and dried, and the other be taken from the tree. Sixe or seuen Damysens eaten before dynner, be good to prouoke a mannes appetite, they doth mollifye the belly, and be abstersyue, the skinn  
and

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and the stones muste be ablated and  
cast away and not bled.

**C** Of Olyues and Capers.

Olyues condyted, & eaten at the be-  
gynnyng of a refection, doth corobo-  
rate the stomacke, and prouoketh ap-  
petite, Capers doth purge fleume, and  
doth make a man to haue an appetite.

**C** Of Orenge.

Orenge doth make a man to haue  
a good appetite, and so doth the rinds  
if they be in succade. And they doeth  
comfort the stomacke: the iuyce is a  
good sauce to prouoke an appetite.

**C** The xxij Chapter treateth of  
spices. And fyrst of  
Gynger.

**G** Gynger doth heate the stomack  
and helpeth dygestion: Grene  
Gynger eaten in the mornynge  
fastyng, doth acuate and quychen the  
remembrance.

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### **C** Of Peper.

There be thre sundry kinds of Peper, which be to saye, whyte Peper, black peper, and long peper. All kinds of pepers, doth heat the body, and doth desolue fleinne and wynde, and doeth helpe dygestion, and maketh a manne to make water. Blacke peper doeth make a man leane.

### **C** Of Cloues and Mace.

Cloues doth comfort the synewes, and doeth desolue, & doth consume superfluous humours, and restoreth nature. Maces is a cordyall & doth helpe the colycke, and is good agaynst the bloody flyre and laxes.

### **C** Of Graynes and Saffron.

Graynes be good for the stomacke and the heade, and be good for women to drynke. Saffron doeth comfort the hart and the stomack, but he is to hote for the lyuer.

### **C** Of Nutmegges and Cynamon.

Nutmegges be good for them, the  
which

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which haue colde in their heade, and doth comfort the syght and the brayne and the mouth of the stomack. And is good for the Splene. Cynamone is a cordyall, wherefore the Aduentur doth say, why doth a man dye, & can get Cynamone eate: Yet it doth stop, and is good to restrayne fluxes or laces.

¶ Of Liquerice.

Liquerice is good to cleanse, and to open the lunges and the breaste, and doth lose fleume.

The.iiij. Chapter, sheweth a dyet for Sanguine men.

Sanguine men be hote and moyste of complexion, wherefore they muste be circumspect in eating of theyr meat, considering that the purer the complexion is, the sooner it maye be corrupted, and the bloud maye be the soner infected. wherefore they must abstaine to eate inordinately fruytes & herbes,

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and rootes, as Garlicke, Onions, and leekes, they must refraine from eating of olde fleshe, and escheue the vslage of eating of the braynes of beasts, and fro eating the ladders of kyne. They must vse moderate sleepe, and moderate dyet, or else they wyll be to fatte and grosse. Fishe of muddy water be not good for them. And if bloude doe abounde, cleanse it with stufes, or by flebotomy.

### The. xliij. Chapter sheweth a dyet for fleumatick men.

**F**leumatick men be colde and moyst, wherfore they must abstaine from meates the which is colde. And also they muste refrayne from eating vltius meat, specially fro all meates the which doeth ingender fleumatick humours, as fishe, fruite, & whyte meat. Also to escheue the vslage of eating of crude hearbes, specially to refraine



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refraine from meat the which is hard  
and slowe of dygestion, as it appereth  
in the properties of meates aboue re-  
herfed. And beware not to dwell nigh  
to waterishe and mourishe grounde.  
These thinges be good for fleuma-  
tycke persons moderately taken, ony-  
ons, garlick, peper, gynger. And all  
meates the which be hote and drye.  
And saures the which be sowre. These  
thinges folowing doth purge fleume,  
Polypody, Rettle, Elder, Algarycke,  
Brens, Mayden heare, & Sticados.

The xxv. Chapter sheweth a Dyet  
for Colorycke men.

Coloure is hote and drye, wherefore  
Coloryck men must abstayne from  
eating hote Spices. And to refrayne  
from drynkyng of wyne, and eating  
of Colorycke meate: howbeit Col-  
oryck men may eate more groser meate  
then anye other of the complexions,  
except

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except their education haue ben to the contrary. Colorycke men should not be long fasting. The thinges folowing both purge collour: Sumptorpe, Centory, Wormewoodde, Wylde hoppelles, Nyolettes, Marcurpe, Hanna, Kemberbe, Eupatory, Tamarindes, & the whaye of butter.

The. xvi. Chapter treateth of a Dietary for Melancoly men.

**M**elancoly is colde and drye, wherefore Melancoly men muste refrayne from fryed meate, & meate the which is ouer salt, and from meate that is so bore & harde of digestion, and from all meate the which is burned and dry. They muste abstaine from immoderate thirst, and from drinking of hote wyne, & grosse wyne, and redde wyne. And vse these thyngs, Cowe mylke, Almon Mylke, Polkes

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Folkes of rere Egges. Boyled meate  
is better for Melancoly men, then ro-  
sted meates, all meate the which will  
be soone dygested, and all meates the  
which doe ingender good blood. And  
meates the which be temperately hote  
be good for melancoly men. And so be  
all hearbes the which be hote & moyst.  
These thinges following doeth purge  
melancoly, Quicke Beme, Scene,  
Sticados, Hartes tonge, Mayden-  
heere, Pulpal mountaine, Borage, Or-  
ganum, Sugar and white wine.

The. cxvij. Chapter treateth of a  
dyet and of an order to be vsed in  
the pestiferous tyme of Pe-  
stilence and sweating  
sickenes.

**W**hen the Plages of the pesty-  
lence, or the sweating sick-  
nes is in a towne or countrey  
with vs at Mountpiller and all other  
high

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hyghe Regions and countreyes that  
I haue dwelled in, the people doth flee  
from the contagious and infectious  
ayre: preservations with other coun-  
sayles of Physicke notwithstandinge.  
In lower and other base countries,  
houses the which be infected in towne  
or cittie bee closed bp both doores and  
wyndowes, and the inhabitants shall  
not come abroade, neyther to church,  
nor to market, nor to any house or  
company, for infecting other the whi-  
che be cleane without infection. A man  
cannot be to ware, nor cannot keepe  
himselſe to well from this sicknesſe,  
for it is so beheiment and so perillous,  
that the Sicknesſe is taken with the  
ſauour of a mannes cloathes, the whi-  
che hath viſited the infectious house,  
for the infection will lye and hange  
long in cloathes. And I haue knowne  
that when the ſtraw and rushes hath  
bene caſte out of a house infected, the  
Hogges the which did lye in it, dyed  
of

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of the pestilence. Wherefore in suche infectious time, it is good for every man that will not flee from the contagious ayre to vse Dayly, specially in the morning and eueninge burne Juneper, or Rosemary, or Ryshees, or Bay leaues, or Marierome, or Frankensence, or Benuayn. Or else make this ponder. Take of storac calamite halfe an ounce, of Frankensence an ounce, of the woad of Aloes the weight of .vi. d. mixe all these together. Then cast halfe a sponesfull of this in a chafingdishe of coales. And set it to fume abroade in the chambers, and the hall and other houses. And you wyll put to this powder a little Lapdanum, it is so much the better. Or else make a Pomander after this maner. Take of Lapdanum three drammes, of the wood of Aloes one dramine, of Amber of Brece two drams & a halfe, of nutmegges, of storac calamyte, of eche a dramine & a halfe, conferte all this together

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gyther with Rose water, and make a ball. And this aforesayde Pomander doth not onely expell contagious ayres, but also it doth comforte the brayne, as Bartholomew of Montaguane saith. And other modernal doctors doth affirme the same: whosoever that is infected with the Pestilence, let him looke in my Breuiary of health for a remedy. But let hym vse this dyet. Let the chambers be kept close, and kepe a continuall fyre in the Chamber of cleare burning wood or cole without smoke, beware of taking any colde, vse temperate meates and drinke, & beware of wine, beere, and Cider, vse to eat stewed or baked warmons, if they can be gotten, if not, eat stewed or baken peares with comfete, vse no grosse meates, but those the which be light of digestion.

**C**The xxviii. Chapter sheweth of a dyet for them, the which be in any feuer or Ague.



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**D**o aduertise every man that hath a feuer or an Ague, not to eat no meat. vi. houres before his course doth take him. And in no wise as long as the Ague doth endure to put of the shirt nor dublet, nor to rise out of the bed but when nede shall require, & in any wise, not to go nor to take the open ayre. For such prouision may be had, that at vttermost at the thirde course, he shall be deliuered of the feuer, vsing the medisons the whiche be in the Breviary of health. And let euery man beware of casting their handes and armes at any time out of the bed, in or out of their agonye, or to sprauile with the legges out of the bed. good it is for the space of. iij. courses, to weare continually gloues, and not to wash the handes. And to vse such a dyet in meate and drynke as is reherfed in the pestylence.

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**T**he .xix. Chapter treateth of a dyet  
for them the which haue the  
Flack, or the Colick  
and the stone.

**T**he Flack and the Colycke be in-  
gendred of ventositie, the which is  
intrused or inclosed in two guttes, the  
one is called Flia, and the other is cal-  
led Colon. For these two infirmities  
a manne must beware of colde. And  
good it is not to be long fasting. And  
necessary it is to be laxative, and not  
in no wise to be constupate. And these  
things folowing be not good for them  
the which haue these aforesaide infir-  
mities, newe breade, stale breade, nor  
newe ale. They muste abstayne also  
from drynking of Beere, of Cyder, and  
redde wyne, and Cynamon. Also re-  
frayne from all meates that hony is  
in, eschewe eating of colde hearbes,  
vse not to eat Beanes, Peason, nor  
potage, beware of the vsage of fruits.  
And of all thinges the which doth in-  
gender

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gender winde. For the stone, abstayne from drinkeinge of new Ale, beware of beere, & of red wine & of hote wines refrayne from eating of red hearing, Hartilmas beefe, and bakon, and salte fishe, and salte meates. And beware of goinge colde aboute the muddle, specially about the raynes of the backe, and make no restriction of wynde and water nor seege that water would expell.

**C**The. xxx. Chapter treateth of a Diet for them the whiche haue anye kyndes of the govotes.

**T**hey the whiche bee infected wyth the govote or anye kinde of it, I doe aduertise them not to syt to longe bowling and bibbing, dicyrge, and carding, in forgettinge themselves to exonerate the bladder, and the belly when neede shall require, & also to beware the legges hange not wyth  
out

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out some staye, nor that the bootes or shoes be not ouer strait. Whosoouer hath the goote, must refrayne from drinking of newe Ale, and let him abstayne from drinking of Beere, and red wine. Also he must not eate newe bread, Egges, freshe Salmon, Eeles, fresh Hering, Sylcherdes, Oysters, and all shell fysh, and hee muste excheue the eating of freshe Beefe, of goose, of ducke, and of pygyons. Beware of takinge of cold in the legges, or ryding or going wetshooded. Beware of venereous actes after refection, or after or vpon a full stomacke. And refrayne from all thinges that doth ingender euill humoures and be inflatiue.

**T**he .xxxj. Chapter treateth  
of a Diet for them the whiche  
haue any of the  
kindes of Lepo-  
pored.

**H**E that is infected with anye of the  
foure kyndes of the leporod, must  
refraine from all maner of wines, and  
from newe drynkes, and strong Ale,  
then let him beware of ryot and sur-  
fetyng. And let him abstayne from ea-  
ting of Spynes, and Dates, and from  
treytes and puddings, and al inwards  
of beasts. Fishe and Egges, and milke  
is no good for leporous persons. And  
they muste abstayne from eating of  
freshe Beefe, & from eating of Goose,  
Ducke, and from water fowle, and  
Pygeons. And in no wise to eatte no  
Venison, nor Hare fleshe and such like.

**T**he .xxxij. Chapter treateth of a  
dyet for them the which haue  
any of the kindes of the  
falling sicknesse.

**W**hosoeuer he be, the which haue  
anye of the kyndes of falling  
sicknesse, must abstayne from eatyng  
H. j. of

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of whyte meate, specyallye of mylke, he muste refrayne from drynkyng of wyne, newe ale, and strong ale. Also they should not eate the fatnesse of fish nor the heades of fishe the which doth ingender reuome. Shell fishe, Eeles, Salmon, Hearn, and viscous fishes be not good for Epilenticke men. Also they muste refrayne from eatyng of Garlycke, Onyons, Leekes, Chibols, and all vaperous meates, the which doth hurte the heade. Venison, Hare fleshe, beefe, beanes and peason be not good for Epilenticke men. And if they know that they be infected with these great sicknesse, they should not resort where there is great resort of compaignye, which is in the Church, in Sessions, and market places on markette dayes, if they doe the sicknesse will infect them more there, then in any other place, or at any other tyme. They must beware they doe not syt to nyghe the fyre, for the fyre wyll overcome them  
and



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and wyll induce the sicknesse. They must beware of lying to hote in theyr bed, or to labour extremely, for suche thynges causeth the grieve to come the ofter.

**C**The xxxij. Chapter, treateth of a dyet for them, the which have any payne in their heade.

**A**ny sicknesse, or infirmities and impedimentes may be in a mans head, wherfore whosoever have anye impediment in the heade, must not keepe the head to hote nor to colde, but in a temperance. And to beware of ingendryng of reume, whiche is the cause of many infirmities. There is nothing that doeth ingender reume, so much as doeth the fatnesse of fishe, and the heads of fishe, and surfets, & taking colde in the fecte and taking colde in the nape of the

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necke or heade. Also they the which haue any infyrmities in the heade, must refrayne of immoderate sleepe, specially after meate. Also they muste abstayne from drynking of wyne, and vse not to drinke ale & beere, the which is ouer stronge, vocyferation, halowynge, crying, and highe synging, is not good for the heade. All things the which is vaperous or doeth fume, is not good for the heade, and all things the which is of euill saour, as carven, smocks, wyde drawghts, pyllebowles, snoffe of candels, dunghils, stinking canels, and stinking standing waters and stinking marshes, with such contagious ayres, doth hurte the heade and the brayne and memory. All odiferous saours be good for the heade and the brayne and the memory.

**T**he. xiiij. Chapter, treateth of a dyet for them, the which be in a consumption.

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**W**hoſoeuer he be, that is in a  
conſumption, muſte abſtayne  
from all ſowre & tarte things,  
as Vineger and Aleger, and ſuch like.  
And alſo he muſte abſtayne from ea-  
ting of groſe meates; the which be  
harde and ſlowe of dygeſtion, and vſe  
cordyalles and reſtoratyues and nu-  
trytiue meates. All meates and drinks  
the which is ſweete, and that ſuger is  
in, be nuttytiue. ne herefore ſweete  
wynes be good for them, the which be  
in conſumptions inoderately taken.  
And ſowre wine, ſowre ale, and ſowre  
Beere is good for no man, for it doeth  
freete awaye nature. And let them be-  
ware that be in a conſumption of fried  
meate, of bruyled meat, and of burned  
meate the which is ouer roſted. And  
in any wiſe let them beware of anger  
and penſiuefulneſſe. Theſe things fol-  
lowing be good for them the which be  
in a conſumption, a Pigge or a Cocke  
ſtewed and made in a telly. Cockrels

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stewed, Goates mylke and Sugar,  
Almon mylke, in the which Wyle is  
sodden, and Rabets stewed. &c.

**T**he. xxxv. Chapter, treateth of a  
Dyet for them the which be asma-  
tycke men, being shorte  
wynded or lacking  
breath.

**S**hortnesse of wynd commeth diuers  
times of impediments in the lunges  
and straighnes in the breast, opylated  
through viscus fleume and other whyle  
when the head is stuffed with reume  
called the Doose, letteth the breath of  
his naturall course, wherefore he that  
hath shortnes of breath, must abstaine  
from eating of Nuts, specyally if they  
be olde, cheese and mylke is not good  
for them, no more is fysh, and fruite  
raw, nor crude hearbes. Also al maner  
of meate the which is harde of digesti-  
on is not good for them. They muste  
refraine

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refraine from eating of fishe, specially  
from eating fysh the which wil cleane  
to the syngers, and be viscous and fleye  
mie, and in any wise beware of the  
skinnies of fysh, and of all manner of  
meate the which doth ingeder fleume.  
Also they must beware of colde. And  
when any house is a sweeping, to goe  
out of the house for a space into a cleane  
ayre. The dust also that ryseth in the  
streate thorough the vehemence of the  
wynde, or otherwise is not good for  
them. And smoke is euell for them and  
so is all thing that is stopping. where-  
fore necessary it is for them to be lara-  
tine.

To the same continued

**C**The. xxxvi. Chapter, treateth of a  
dyet for them the which haue  
the Palsey.

**T**hey the which haue the Palsey,  
vniuersall, or particuler, must be-  
ware of anger hastinesse, and testines  
and

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and must beware of feare. For thorow  
anger or feare dyuers tymes the pal-  
sey doe come to a man. Also they must  
beware of dronkenesse, and eating of  
fettes, which things be euill for the  
palsey of the tongue, coldenesse & con-  
tagious and stinking and filthy ayres  
be euill for the palsey. And let euerye  
man beware of lying vpon the bare  
grounde, or vpon the bare stones, for  
it is euill for the palsey; the sauer of  
Castorey, and the sauer of a fore, is  
good against the palsey.

**¶ The .xxxvii. Chapter,** doth shew an  
order and a dyet for them the which  
be madde and out of  
their witte.

**T**here is no manne the which hath  
anye of the kyndes of madnesse,  
but they oughte to be kepte in saue-  
garde for dyuers inconuenience that  
may fall, as it appeared of late dayes  
of



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of a lunaticke man named Michell, the  
which went many yeares at liberty, &  
at last he did kill his wife, & his wifes  
sister, & his owne selfe. wherfore I do  
aduertise euery man the which is mad  
or lunatycke, or frentycke, or demony-  
acke, to be kepte in sauegard in some  
close house, or chamber where there is  
little light. And that he haue a keeper  
the which the mad man do feare. And  
see that the mad mā haue no knife nor  
sheares, nor other edge toule, nor that  
he haue no gyrdle except it be a weake  
lyst of cloth, for hurtinge or killinge  
himselfe. Also the chāber or the house,  
that the mad man is in, let there be no  
paynted clothes, nor paynted walles,  
nor pictures of man or woman, or  
fowle or beaste, for such thinges ma-  
keth them ful of fantasies, let the mad  
persons hed be shauen once a moneth,  
let them drinke no wine, nor strong  
Ale, nor stronge Beere, but moderate  
drynke. And let them haue. iij. times in

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a Daye warme suppinges, and a little warme meate. And vse few words to them except it be for reprehension, or gentle reformation, if they haue any wit or perseuerance to vnderstand.

**T**he .xxxviii. Chapter, treateth of a Dyet for them the which haue any of the kindes of the Idroples.

Ante Bede sayeth, the more a man doth drinke that hath the Idropse, the more he is a thirste, for although the sicknesse doth come by superabundance of water, yet the lyuer is drye, whether it be Alchites, Ipofacca, Lenicozima, or the Tympany. They that hath any of the .iiij. kyndes of the Idroples, must refrain fro al thinges the which bee constipate and costyue. And vse al thinges the which be laxatyue, Nuttes, and drie Almondes, and hard cheese payson to them.

**T**he

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The xxxix. Chapter, treateth of a  
generall dyet for all maner of men  
and women being sicke  
or whole.

There is no man nor woman, the  
whiche haue anye respecte to them  
selues, that can be a better disposition  
for their owne sauegarde, than theye  
owne selfe can be, to consider what  
thing the which doth them good, & to  
refrayne from such things as that doth  
them hurte or harme. And let euerye  
man beware of care, sorrow, thought,  
pensyfulnes, and of inwarde anger:  
Beware of surfets & of not to muche  
venerious actes. Break not the  
vsuall custome of sleepe in the night. Al  
mery hearte and minde the which is  
in rest & quietnesse without aduersity,  
and to much worldly businesse causeth  
a man to liue long and to looke yongly  
although he be aged, care and sorrowe  
bringeth in age and death: wherefore  
let

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let euery man be mery, & if he cannot, let him resort to merie companie, to breake of his perplexatyues. Furthermore I do aduertise euery mā to wash their handes oft euery daye. And dyets tymes to keyne their head euery day, and to plunge the eies in cold water in the morning. Moreover I doe counsell euery man to keepe the breast and the stomack warme, and to keepe the feete from wet, and otherwhyle to washe them, and that they be not kept to hote nor to colde, but indifferently. Also to keepe the heade and the necke in a moderate temperance, not to hote nor to colde. And in anye wise to beware, not to meddle to much with venerious acts, for that will canse a man to loke agedly, and also causeth a man to haue a brieue or a shorte lyfe. Also other matters pertayning to anye perticular dyet: you shall haue in the dyets above in this booke rehearsed.

**¶ The**

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**T**he. xl. Chapter, doth shewe an order of a fashion, howe a sicke man should be ordered: And how a sicke man should be vsed that is lykely to dye.

**W**hosoeuer that is sore sick it is vncertayne to man whether he shall liue or dye. wherefore it is necessarie for him that is sicke, to haue two or three good keepers, the which at all times must be dilligent, and not sleepish, sluggish, nor sluttish.

And not to weepe and weale about a sicke man, nor to vse many wordes. Nor that there be no great resorte to comon & talke, for it is a businesse for a whole man to answer many me, specially women that shall come to hym. They the which cometh to any sicke person, ought to haue fewe words or none, except certayne persons the which be of counsell of the testament makinge, the which wyse men be not to seeke

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Deeke of such matters in their sickenes  
for wisdom wold that euery mā should  
prepare for such thinges in helth. And  
if any man for charity will visite anye  
person let him aduertise the sicke to  
make euery thing euen betwixte God  
and the world, and his conscience, and  
to receiue y<sup>e</sup> rights of the holy churche,  
like a catholicke man. And to followe  
the counsell of both phisitions, whiche  
is to say, the phisition of the soule, and  
the phisition of the body, that is to  
say the spirituall counsell of his ghost-  
lye father, and the bodily counsaile of  
his phisition, concerning the receites  
of his medisons to recouer health. For  
saynt Augustin sayth he that doth not  
obserue the cōmaundementes of his  
phisition, doth kill himselfe. Further  
more about a sick person, should be re-  
dolent sauoures, & the chamber should  
be replenished with herbes & flowers,  
of odyferous flauoure. And certayne  
tymes it is good to be vsed a little of  
some



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Some Perfume to stand in the middle  
of the chāber. And in any wise let not  
many men, specially women be toge-  
ther at one tūke in the chamber, not  
onely for babblyng, but specially for  
their hote breathes. And the kee-  
pers shoulde see at all tymes that the  
sycke persones drynke be pure, freshe,  
and stale, and that it be a little war-  
med, turned out of the colde. If the  
the sicke man waxe sicker and sicker  
that there is no likelyhode of a mēd-  
ment but signes of death, then no man  
ought to mooue to him any woordlye  
matters or busynesse, but to speake of  
ghostly, & godly matters, and to recade  
the passion of christ, & to say y<sup>e</sup> plaines  
of the Passion. And let not the kee-  
pers forget to giue the sickeman that  
is in such agony warme drynke, with  
a spoone, and a sponesfull of a cardell  
or a Coleffe. And then let euerye man  
doe indeuer himselfe to prayer, that  
the sicke person may finishe his life ca-  
tholickly

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tholickly in y<sup>e</sup> fayth of Iesu christ. And  
so to departe out of this myserable  
world. I doe beseech the Father, and  
the sonne, and the holy ghoſte, throꝝ  
the merite of Iesu Chriſtes paſſyon,  
that I and all creatures lyuing maye  
doe. Amen.

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